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THE BAPTIST RECORD.

OLD SERIES VOL. XXXIII.

JACKSON, MISSISSIPPI, SEPT. 9, 1909.

NE W SERIES VOL. XI. NO. 36.

A Statement.

Dear Bro. Bailey—I noticed in the last issue of The Baptist Record what I know to be a great wrong done a good man. I desire to say in the beginning of this article that I am writing only to correct the wrong done, and not with the view to criticize any one. I take it that the wrong done grew out of a typographical error, or misinformation. I am charitable enough to suppose that no one would wilfully and maliciously set out to do any one a wrong, and especially one who has done so much in the Master's service, as the one wronged in this instance.

I have been a citizen of this city for 25 years, and am somewhat familiar with current events during that time, hence I shall write from first hand.

Now to the point: I want to correct the error committed in writing up the meeting held at Zion Hill Church some few weeks since. The writer of the article referred to says, or the printer makes him say, that when Bro. Finley took charge of this church, that there were only "about 16 active members then to 85 now." When it is a fact well known to all of us who know anything about the situation there, that when Bro. Finley succeeded to the pastorate, there were 48 well trained, well organized Christian workers as you will find in any country church. This was some 18 months since. Now where the wrong comes in is just here. Bro. L. E. Hall had served this church for 7 years prior to this, and if only able during this 7 years to produce 16 active members, to my mind belittles his work, and does him a great injustice, especially so, when some one else could succeed him, and in 18 months succeed in producing 85 active members. I would not detract one single iota from the work done by Bro. Finley in South Mississippi, for he has indeed wrought a great work, and is loved and honored by all who know him. You will pardon me for saying, that if I have ever been worth anything to the cause of Christ in this world, it is due more to Bro. L. E. Hall than to any living man. I was converted under his preaching, and by him buried with Christ in baptism. My children who are now grown to manhood, were all converted under his ministry, and by him baptized. Then is there any reason why I should not personally feel keenly any wrong done him? I have known him most favorably for 23 years, 14 years of which time he was my beloved pastor. I have known him but to love him more, and more, as the years come and go, and the only reason others do not love him more, is because they do not know him as I do. I am sure I will be pardoned for writing this lengthy letter, when I say I cannot sit quietly by and see laurels plucked from his brow, and not raise my voice in his defense. I know Bro. Hall to have done a great work in the Master's kingdom, equalled by few in the great State of Mississippi.

Let me write a short history of "Zion Hill Church." Some 9 years ago Brother

Hall organized this church with but a few members. Bro. W. J. Pack had moved from Hattiesburg out into the community where this church was afterwards organized. Pardon me while I digress long enough to say a word about this grand old soldier of the cross. A sweet spirited, more consecrated Christian worker would be hard to find. He has raised a large family of children, who are now grown to manhood and womanhood, all members of Baptist churches, among whom to my personal knowledge are some giant workers in the Master's Kingdom. With him as leader in the neighborhood Bro. Hall organized Zion Hill Church while he was living in Hattiesburg, shortly after this he moved to Gulfport, but continued to serve the church as pastor, receiving as compensation for his first year's work \$50.00, after which he served 6 years without any stated amount from the church, accepting only such compensation as they gave, together with help from the State Board, some of which was returned to the State Board in the way of State Mission collections from the church. During the 7 years that Brother Hall served this church there were a number of young men and women who joined the church and have since moved away, and are faithful Christian workers in the communities in which they now live.

As above stated, at the time Bro. Hall resigned the pastorate, and was succeeded by Bro. Finley there remained some 59 or 60 members well trained, and well organized for work, and I am glad to say are continuing the good work which had grown up under Bro. Hall's leadership.

I ask that you publish this letter as an act of justice to Brother Hall, the church, and the community in which the church is situated. With malice to none, and charity to all, I am,

Sincerely yours,
W. M. Conner.

Hattiesburg.

Some Good Meetings.

I was in three good meetings in the month of August. The first was at Union, four miles east of Magnolia, in which Rev. E. M. Schilling, of Osyka, did the preaching. The second was at New Hope, which resulted in forty conversions and forty-six accessions to the church. The third was at Shilo with 22 conversions and 26 accessions to the church. In these last two Rev. J. C. Parker, of Clinton, a student of Mississippi College, did the preaching. He gave himself into the hands of the Lord to be used of Him and preached the Gospel in all its sweetness, purity and power and the Lord used it to His own glory and for the good of this people and the salvation of many lost souls, all of which was manifest in the fact that God gave us two of the best meetings I ever witnessed.

The Spirit's power was manifested in the first service of each meeting and in spite of all opposition and the evil forces we had

to work against we had glorious results and much good was accomplished by the Lord through his servants.

The pastor's heart has been made to rejoice because the Lord has seen fit to use him to labor for the cause with the people of these places.

All the praise and glory is due unto the Lord, so we give it to Him.

Yours in the service,
L. F. May.

Gallman Meeting.

Foiled at every turn we made to secure help for the meeting, we were forced to hold it ourselves. The pastor entered the meeting with great fear and trembling, but said to the members, if they would stand by him we would have the meeting and look to God for results. The pastor's and members' hearts were delighted at every service by the best attendance we have ever had here during the three years we have been here. The house would not seat the people comfortably by adding chairs and benches.

The church was greatly revived and a magnanimous spirit prevails. Thirteen were added to the church—10 by baptism.

On Saturday night after the service the whole congregation surprised us by giving us one of the biggest poundings we have ever had. Twenty dollars worth of provisions and a purse of twenty-one dollars in money.

We are now prepared for the Copian Association, which meets with us this week.

Come Mr. Editor, and stop with us.
Fraternally,

B. L. Bunyard.

Gallman, Miss.

A Glorious Meeting.

The annual meeting of days of the Friendship (Lena) Church began on the fifth Sunday in August, and closed at the 11 o'clock service on the following Friday morning. There were twenty-five accessions to the church, seventeen of them by baptism. Two were already awaiting baptism, making the total number baptized nineteen. The pastor did all the preaching, but not all the praying. The interest was intense the first service, but increased in depth and power with every service. The Lord came down in His power to bless, and gave us an old-time revival.

This church has recently gone through a great trial, with regard to her former pastor, which trouble somewhat divided the church in sentiment, and threatened to assume graver proportions. But as the meeting progressed the people were drawn closer and closer to the Lord, and consequently closer to each other, and at the closing service they unanimously and heartily agreed to forget the past and face the future. This is one of the most important country churches in the State, and it now faces great and growing possibilities.

W. B. Sansing, pastor.

A Great British Baptist Jubilee—Fifty Years of Work at Spurgeon's Tabernacle.

(Exclusive to The Baptist Record).

Yesterday, August 16, the fiftieth anniversary of the foundation of that most famous of all Baptist churches in this country, Spurgeon's Metropolitan Tabernacle, was celebrated. The average congregational member of the present generation remembers little of Charles Spurgeon's personality, but the wonderful record of what the great preacher accomplished will never be forgotten.

The building made famous by Spurgeon's ministry was destroyed by fire on April 20, 1898, one short hour sufficing to reduce it to a smouldering heap of ashes, but now the spirit animating the large community attached to the church in Newington-Butts showed its strength. Almost before the ruins were cold plans were being formulated for a new edifice and in less than two and a half years the doors of the present tabernacle were opened to worshippers, the restored building being free from debt, although the total sum expended on it, including the amount reclaimed from insurance, exceeded \$225,000. When the foundation stone of the first Tabernacle had been lowered into position half a century ago, Spurgeon stood up to address a gathering of some 3,000 persons and what he said on that memorable occasion has been carefully recorded:

"In the battle which is to be placed under the stone," he informed his hearers, "we have put no money—for one good reason, that we have none to spare. We have not put newspapers because albeit we admire and love the liberty of the press, yet that is not so immediately concerned in this edifice. The articles placed under the stone are simply these: The Bible, the Word of God; we put that as the foundation of our church. Upon this rock doth Christ build the ministration of His truth. We know nothing else as our standard. Together with this we have put 'The Baptist Confession of Faith,' which was signed in the olden times by Benjamin Keach, one of my eminent predecessors. We put also the declaration of the deacons, which you have just heard read, printed on parchment. There is also an edition of Dr. Rippon's hymn book, published just before he died; and then, in the last place, there is a program of this day's proceedings."

The records of the church show that it is the second oldest Baptist community in London and as a congregation its history goes back 200 years. In the words of an old writer, "This people had formerly belonged to one of the most ancient congregations of Baptists in London, but separated from them in the year 1652 for some practices which they judged disorderly; and kept together from that time as a distinct body." Their first pastor was William Rider. The next pastor, Benjamin Keach, had much to suffer "for conscience' sake." On one occasion, when preaching in Buckinghamshire, he was seized by soldiers, who bound him and attempted to throw him beneath their horses in order to trample him to death. He was chosen pastor in 1668, but for a time his little congregation endured much persecution.

There is a wood-print still extant which shows Keach in the pillory at Aylesbury for the offence of writing a harmless little book

entitled "The Child's Instructor." In addition to being placed in the pillory, Keach was sentenced to a fortnight's imprisonment and a fine of \$100, and his book was ordered to be openly burnt by the common hangman. His persecution ceased, however, on the restoration of Charles II., and he was permitted to hold a conventicle in Goat's Yard Passage, Horse-le-down (Horsely-down), and this was the first regular meeting-place of the church that is now housed in the tabernacle. Among the pastors in the period between Keach and C. H. Spurgeon was Dr. John Gill, the famous commentator, who preached to the church for fifty-one years.

Charles Haddon Spurgeon was only 19 years of age when, in December, 1853, he first preached in New Park Street Chapel, Southwark. He was invited to the pastorate early in the next year, and before long the crowds that came to hear him far exceeded the capacity of the building, so the services were transferred to Exeter Hall. It should be mentioned that the chapel in New Park Street, which is in a very poor neighborhood, not far from Southwark bridge, still stands, though it is no longer devoted to sacred purposes.

Exeter Hall was exchanged for the great hall of the Royal Surrey Gardens, and in the latter a disaster occurred which will never be forgotten by the Baptist community. On the evening of Sunday, Oct. 19, 1856, Spurgeon faced a mighty and expectant throng. Prayer was being offered, when, in the hush, there came a ringing cry of "Fire! Fire!" raised, it was feared, by some malicious person. A terrible panic followed, and the rush to get into the open-air resulted in the death of seven persons and the injury of twenty-eight more. Not long after this came the determination to erect the tabernacle in Newington-Butts.

The growth of the church under Spurgeon's ministry forms a wonderful story, and the records show that no fewer than 14,000 persons were added to the roll during his pastorate. Most people of note were attracted to the tabernacle by this most fearless of preachers. Ruskin, who had a high opinion of Spurgeon, frequently attended the services, while in the early days of his career the present Prime Minister, Mr. Asquith, was a speaker at the "house of prayer in Newington-Butts."

That Spurgeon was a born organizer, as well as an inspiring preacher, is shown by the fact that he founded many institutions in connection with the church which are flourishing today, more than nineteen years after his death at Mentone. They include the Pastors' College, the Stockwell Orphanage, the Colportage Association, and other useful bodies; but of them all perhaps the two first named are the most important. At any rate, they come more prominently under the notice of the ordinary Londoner.

It was in 1856 that the Pastors' College was founded for the purpose of the education and equipment of young men for the Baptist ministry. Mr. Spurgeon himself directed the work until his death, and what he felt about it is best expressed in his own words: "To help young preachers to become ministers is one of the noblest works that ever moved the heart of man." More than 1,100 men have been educated in the college in the past 52 years. The orphanage was a sacred enterprise to the great preacher. With its seaside home branch at Margate, it provides for 500 fatherless children.

It is unsectarian, and only the most needy candidates are selected.

With 50 years well spent behind it, the Metropolitan Tabernacle never pauses in the work which it has to do. Its present pastor, Archibald G. Brown, is at the head of a church comprising 3,000 members, who come from all parts of South London, and one has only to walk round the building and note the number of the institutes, schools, and so forth clustered in its rear to realize how widespread are its labors.

In the course of an address last evening the pastor, the Rev. Archibald Brown, said they had met to praise God for His loving kindness and the blessings which He had showered on the church, and publicly to acknowledge their gratitude to Him. Whilst they loved the name of Spurgeon from the depths of their hearts, they had gathered to worship Spurgeon's Lord and Master. He himself knew Spurgeon as a child, and he remembered how, as he was driven by his grandfather to chapel, his attention was drawn to the vacant spot where the tabernacle now stood. Fifty years ago Spurgeon prayed, "For years to come may ministers of a full, free, and finished salvation occupy the pulpit of this place," and Pastor Brown knew no other Gospel than that. Under the stone was placed a Bible, and he wished it to be distinctly understood that he accepted the Bible in its entirety as the Word of God. If it were not what it professed to be, it was the cruellest fraud ever palmed off on humanity; if it were not the Word of God and absolutely reliable, it was a cruel hoax; if it were what it claimed to be, it was none other than the voice of God. As such he believed it, and as long as he was spared, to it he would make his final appeal. Under the stone was also placed the Baptist confession of faith, and the church from its very commencement had been a Calvinistic church. Precious as the memories which lingered round it were, let them ever remember that it was built for Christ, and only by the blood of the eternal covenant could they know what it was to be where the "dear old governor" Charles Haddon Spurgeon was—with Christ.

A Protest.

I protest against the article by S. B. Dobbs. If the thing he suggests were so it would be going on still, and there must needs have been a female devil along, for Adam fell as did Eve. No, the thing is not so. Man did not fall that way.

A. C. Watkins.

Mt. Olive, at Geeville.

Our annual protracted meeting closed last Sunday. The Gospel was preached in power and love by our beloved pastor, I. P. Randolph, assisted by Bro. Moberly, of Booneville. Bro. Arthur Flake rendered valuable service in the meeting. There were a number of conversions, 16 baptisms and 4 by letter. Five others will join soon by baptism. Our people have been greatly revived.

J. H. McGee.

New Hope.

Our meeting at New Hope, Marion county, began Saturday, August 21, and Bro. J. C. Parker came to the assistance of the pastor on Monday. The power and presence of the Holy Spirit was manifested in the first service and continued through the meet-

ing. It resulted in God's people being greatly revived, forty conversions and forty-six accessions to the church.

God did great things for us at New Hope and we give Him all the glory and praise.

Yours in the work,

L. F. May.

Some Meetings.

The third week in July I was with Bro. T. J. Waldrup at Phalti Church in Jasper county. We had a good meeting, received 2 by letter and two by baptism, and the church greatly revived. These good people are preparing to build a new house for the Lord. It was indeed a feast to our souls to be with this people again, as we had the pleasure of helping in their meeting last summer. A nobler band of Christians we have never found anywhere than these people at Phalti.

My next meeting was with Bro. H. W. Sherley at Runnelstown, 13 miles in the country from Hattiesburg. It was our pleasure to be with this people last summer in their meeting, and we had learned to love them. We had a great meeting. The Lord came in great power and convicted men and women of sin and 14 persons accepted Christ as their Savior and followed him in baptism and 10 others joined by letter. This is a new church, but I believe it will be one of the coming churches of that country in the near future. This is a noble band and a noble pastor. Bro. Sherley has gained the hearts of his people. The church invited the writer back to help in the meeting another year.

Our next meeting was with Bro. B. S. Gay at Pine Grove, 18 miles from Meridian, the second week in August. It was also our pleasure to be with this people last year and help in their meeting, and at the close of the meeting the church invited me back another year to help in their meeting. The visible results were 13 by baptism, with several by letter. Pine Grove is a good strong church. They have just erected a nice new house of worship which will be completed this fall. These people know how to do things, they have one of the best pastors that I have found anywhere. They love him and he makes a great sacrifice for them.

Our next meeting was with Bro. A. H. Miller at Emory, 13 miles in the country from Lexington, the third week in August. This is a very hard field but the Lord gave us a good meeting in that of reviving the church greatly and the salvation of several souls. As a result they received two by baptism and two by letter, and one by restoration that had been out of the church for 20 years. I was sick all during the meeting, and two days was not able to go to church. They have some of the salt of the earth in this little church.

My last meeting was with Bro. Gay at Marion the fourth week in August. This is a weak church, supported by the Board, and I am told by some of the best people of the community that the church is in better shape than it has been for years. We received three by baptism, and two by letter. The Lord has blessed my work during the summer for which I give Him all the honor.

Yours in the Master's work,

R. W. Bryant.

Meridian, Miss.

Sermonette.

"What Think ye of Christ, whose son is He?"
Matt. 22:42.

(By S. R. MacArthur).

It must, doubtless, be admitted that there are men in every community, who have no definite convictions regarding Jesus Christ. What think ye of Christ? This is the broadest, deepest, loftiest question ever put to the human race. There are men who have been dating letters for many years, thus commemorating the birth of Jesus Christ, and living in a world radiant with the glory of Christ, who frankly acknowledge that they have no definite thoughts regarding this unique personality. Such a confession in this century argues some degree of social inferiority, intellectual inanity, and moral vacuity. It is astounding that men professing even average intelligence should not have well-defined views of Jesus the Christ. His birthday gave the world a new era. His life and teachings are shaping the art, the literature, the architecture, and the music of the world. Jesus is the most puissant force known among men since the creation of the world. The man who has no conviction concerning him is intellectually and morally an equally pitiful and reprehensible creature.

I know He is and what He is
Whose one great purpose is the good
Of all, I rest my soul on His
Immortal love and Fatherhood
And trust Him as His children should.
—John Greenleaf Whittier.

From Leakesville.

The season for our meetings has not come off yet, but thinking that someone would like to see something from this section of the country I write this. I came on the field here June 1 and have lost three appointments on account of sickness. I am preaching to five churches. This, of course, necessitates a weekly appointment once a month. I am to begin my meetings Saturday before the first Sunday in September. The first is with Bro. R. J. O'Brian at Rocky Creek Church, near Lucedale. I then come to my own, Sweetwater Church, for the second Sunday and the fourth Sunday we will have our meeting at McLain, in which Bro. A. L. O'Brian will do the preaching. Then on the fourth Sunday in October we shall hold our meeting at my Fellowship Church, with Bro. Peters to help me. We have not set the time for our meetings at Merrill and Leakesville churches yet. We shall not hold our meeting at Leakesville till we get our house built. We have all the framing lumber, bricks, etc., on the ground now and are expecting the other soon. We are striving for large things here at Leakesville. Our house will be a credit to the town and also to the denomination when we get it completed. There are some noble spirits here. We had only 27 members when I came. At the services yesterday we received one for baptism and one on statement. We have now 31 members. There is a bright outlook for the church here. I look for a continual growth, a gradual development in our Master's cause here. This is the county seat and as the county settles up it will become of more and more importance. This is a greatly neglected part of the State and needs that more attention be given it. Here is a splendid place for the expenditure of mission money. I hope

our missionary secretaries and our paper men will be with us at the meeting of our association at Lucedale, Oct. 16, 17 and 18. I wish we could get the papers into the homes of our people all over this country. It would help us to preach. Well if this finds space in the paper I will be tempted to write again sometime.

Yours for service,
H. C. Joyner.

Anguilla.

A meeting lasting one week has just been held, commencing Sunday, Aug. 22. Pastor S. R. Young had Bro. Jno. A. Held, of Natchez, with him. It was a gloomy outlook at the beginning, but as Bro. Held gave them the pure Gospel, things began to move, and God's people began to work and pray. There was such an uplifting of the members as was never before experienced among them and were planted upon a higher plane. Results, six by baptism and one by letter.

Bro. Held literally captured the church and town by his pure Gospel sermons and that sweet Christian spirit always displayed by him, among all, to such great advantage. All were made to feel better after we had met and heard him.

The Sunday School was greatly benefited. Baraca and Philathea classes, with a membership of ten each, were organized and will be at work as soon as charter and literature are received.

All were sorry the meeting could not continue for another week.

May heaven's brightest benedictions rest on Bro. Held's work everywhere.

Bro. Young's heart was made to rejoice, for all who know him love him, regardless of denomination.

J. T. Farrar.

Fifth Sunday Meeting.

I always find pleasure in reading about the 5th Sunday meetings in all parts of the State and at the request of the brethren, I make a report of our fifth Sunday meeting of the Coldwater Association held with Bethel Church near Coldwater, which began at 10 o'clock Aug. 27, by electing Bro. W. T. Clark chairman and J. W. Crawford secretary. A goodly number present. Provided with the program in regular order. Only two preacher brethren present first day, Bro. Hughey and Pastor Whitten. The second day they were increased by Bros. Cinnaomnd, Perry, Legg and W. E. Lee, all of whom entered into the discussions readily and in a Christian spirit, which increased interest and number of attendants each day. On Sunday impromptu speeches were made by Bros. Hughey, Perry and Lee, after which Bro. Cinnaomnd in his concise style gave us a discourse on the Church and its mission, at the conclusion asked a collection. A response of \$125 for missions. The church ordained two deacons, Bros. John Crawford and Barrett Thornton. Dinner on the ground each day. Sunday School exercises in the evening closed one of the most enjoyable meetings we have had in a long time.

Respectfully,
W. T. Clark, Mod.

Coldwater, Miss.

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Rev. Lester A. Brown, of Chattanooga,
may be had in Mississippi for conducting
meetings, or as a supply for churches.

Rev. G. W. Riley has just closed a good
meeting with Pastor Given at Thompson.
There were nine accessions. He held a
meeting for this church last year.

After four months' supply for the church
at Weatherford, Okla., Rev. N. R. Stone was
unanimously called for another year, but will
probably decline the call, to return to his
native hearth in Mississippi.

Mrs. Crawford, widow of Dr. T. P. Craw-
ford, missionary in China, died at Taian-fu,
Shantung, on August 9th. She was eighty
years old and had been a Baptist missionary
nearly fifty-eight years.—Ex.

The next World's Missionary Conference
will be held in Edinburgh, Scotland, June
14-24, 1910. It is expected that there will
be about 1,100 delegates present, of whom
upward of 300 will go from the United
States and Canada.

This year sixty-five thousand dollars are
being expended on additional buildings for
Randolph-Macon Woman's College, Lynch-
burg, Va., and a movement has been started
to raise the endowment to \$500,000 begin-
ning with one gift of \$75,000.

Our beloved Chastain after spending a
while in the States, partly at Blue Mountain,

will return shortly to his work in Mexico.
While here he submitted to quite a serious
surgical operation, from which he has almost
recovered. We hope he will soon be strong
again.

Bro. A. J. Brown writes: "We are trying
to gather our forces now as the summer va-
cations are about over so that a vigorous
effort may be made for numerical and spiri-
tual growth. Then we are assured that the
other things will follow. May the Lord bless
you in all your efforts."

Evangelist Isaiah Watson, late of Louisi-
ana, while en route to his new home in Clin-
ton looked in upon The Record office, intro-
ducing himself as he came in (for the editor
had never met him before). The Record
extends to Brother Watson a cordial wel-
come in Mississippi. He is not a stranger in
the State, having held several good meetings
in South Mississippi. Letters addressed to
him at Clinton reach him promptly.

Notice.

Under the renewed pressure from the
Postoffice Department it becomes necessary
for us to cut off between four and five hun-
dred subscribers, unless they promptly cover
their accounts. We have sent in sealed en-
velope to each delinquent the amount he is
due to September 1, 1909. These accounts
must be arranged for by September 15th, or
the delinquent's name will be dropped. We
have reached our limit in this matter and
have no discretion in the premises, but must
obey the law. We trust that many of these
delinquents will respond promptly, as we
know that many of them do not propose to
do without the paper, and that this lapse is
simply an oversight. Now brethren, if you
do not settle your accounts, do not think
hard of us if you get no paper after Sep-
tember 15th.

A Good Precedent.

While Pastor G. W. Riley, Griffith Memo-
rial Church, of this city, was away in meet-
ings, his people kept up well their regular
services.

On his return he found that the men had
met in a special prayer meeting to pray for
a revival in the church, pledging themselves
to pray for and work to that end, and asked
the ladies of the church to join them, which
they did in a like meeting on the following
day.

On last Sunday the church heartily voted
to begin said revival meeting on the first
Sunday in October. This is a good prece-
dent for other churches to follow.

State Missions.

Exactly two months from today the Missis-
sippi Baptist Convention will meet. These
60 days must be full of labor in large and
general giving, if we are to go to Winona
with no debt on our Convention Board.
During these days Secretary Rowe will be
abundant in labors among the associations.
He will necessarily have to rely upon the
ever faithful pastors to gather up State Mis-
sion funds. Let every one who loves Missis-
sippi, who loves Christ's cause, who loves the
ascendency of Baptist principles, do his dead
level best to put all the money he can into
the State Mission treasury. It will require
hard work to raise the necessary amount,

but if we raise it, we shall all be happy, re-
joicing before the Lord.

South Mississippi College opened on Sept.
7th with the largest attendance in its history.
The following is the faculty:

W. I. Thames, president; T. O. Griffiths,
vice president; Miss Ida Brockman, lady
principal; E. S. Balthrop, science, history;
Miss Josie W. Clark, English, German; Miss
M. B. Penton, preparatory department; Miss
Grace Fitts, French, art; Miss Marie Wahle,
voice, piano; Mrs. Helen S. Wright, piano,
expression, physical culture; Miss Minnie
Hopper, domestic science and art; Miss Ad-
die West, librarian; Miss Effie A. Gent, sec-
retary to the faculty; Mrs. M. E. Brown,
matron.

Considerable improvement has been made
since the close of last session and three
members of the faculty have been actively
at work in the field all the summer and the
prospects of the school are the brightest in
its history.

The institution offers industrial work by
which a large number of young men and
women are able to pay about one-half of
their expenses. By this means liberal aid is
extended to a most worthy class of young
people.

"A procession of ten passenger trains, each
of them from 18 to 20 coaches in length,
pulled out from the vicinity of Montreal and
Toronto last Thursday and filed at top speed
around the great curve of Lake Superior
on the C. P. R., headed for the West. Laden
with a cosmopolitan mixture of 6,000 harvest
hands, jumbled together as indiscriminately
as one would shuffle a poker deck, they ar-
rived in Winnipeg between Saturday at noon
and Sunday at noon. People in the vicinity
of the depot knew that they arrived, that
is, those who have not been deaf since in-
fancy, for the advent of every unshaven and
begrimmed battalion was announced by a wild
cheer that emanated from the first coaches
and spread into a deafening roar as the train
pulled into the train-shed and the following
coaches took up the cry of pent up relief
and gladness. It was more like the arrival
of a crowd of holiday spirits given a respite
from work for a day, than one expectant of
many a hard day's work in the harvest field."

There have been many memorable Baptist
Conferences in the past, but none more so
than those of the last two years. The meet-
ing at Oklahoma marked the beginning of
the Northern Baptist Convention. The gath-
ering in Portland last June entirely dispel-
led any doubts concerning the stability of
the new organization. It is here to stay
and wisely so. All Baptists ought to know
exactly what was done in the Portland meet-
ing. Much credit is due the denominational
weeklies for their faithful and accurate re-
ports of the convention but nothing can take
the place of the official minutes. These are
now ready for distribution. They contain
the proceedings of the convention in full,
complete lists of the officers and committees
as well as the reports of the American Bapt-
ist Publication Society, American Baptist
Missionary Union and the American Baptist
Home Mission Society. No such volume has
ever before appeared. It is a convincing
demonstration of Baptist unity. These valu-
able records may be obtained from the

American Baptist Publication Society, 1701
Chestnut St., Philadelphia, Pa., and at the
branch stores, 16 Ashburton Place, Boston,
Mass., 168 Wabash Ave., Chicago, Ill., 514
Grand Ave., St. Louis, Mo., 37 S. Pryor St.,
Atlanta, Ga., and 268 Jackson St., Dallas,
Texas, for the sum of fifty cents postage
paid. It will be a help if orders are sent in
promptly.

Queries.

1. "If a church excludes a member on
the charge of wilful lying, and after three
or four years the excluded member presents
himself for restoration, denying the charge
of lying, although it was proved to the
church to be correct, but acknowledges he
did wrong after the charge was preferred
against him, can the church restore him?"

The wording of this inquiry is not clear,
but we understand the querist to be asking
whether the church did right in restoring
him. If the church knew he had lied, and he
denied it, from the church's standpoint he
had lied again, becoming guilty of another
crime. If the church knows he lied and he
will not acknowledge, but even denies it,
the church cannot consistently restore him.
It does not seem from the statement of the
case that the applicant for restoration was
penitent, but just wished to get back into
the church.

2. "When the excluded member would
not make any acknowledgements, a few of
the members voted for his restoration, and
the balance would not and will not fellow-
ship the brother. Is he restored to fellow-
ship?"

He is restored to the fellowship of those
who voted to restore him, but not to the
fellowship of others; and hence not to the
fellowship of the church as a whole. It is
the custom among Baptist churches that one
opposing vote bars an applicant from church
membership. But, if those who hold objec-
tions to the applicant had an opportunity to
vote against him and did not do so, the vote
was unanimous, and the applicant was re-
ceived by the church.

3. "Some of the brethren arose to state
their objections, and the moderator ruled
them out of order. Was he right or wrong?"
If the vote had already been taken on the
question, the question was closed, and the
ruling of the moderator was right. If the
vote had not been taken when these breth-
ren arose to state their objections, the ques-
tion was still open, and the ruling of the
moderator was wrong. When a vote is taken
for and against a measure, and the modera-
tor announces the result, the question is
closed, and it is out of order to have any
further discussion or statements. The ques-
tion is closed.

This seems to be a good place to say that
there is danger sometimes of requiring too
much in the way of an acknowledgement
from one who has been excluded and now
wishes to come back into the fold, express-
ing a desire, and promising to do the best
he can. We should not be over-exacting.
The fact that one wishes to come back into
association with the brotherhood should be
taken to mean very much. Some excluded
members really desire to come back to the
church and are willing to ask the forgive-
ness of the church, but are not strong enough
to do all some over-exacting brother might
require. There is real danger that a brother
or a church may demand too much of a re-
turning prodigal.

News in the Circle MARTIN BALL.

Rev. T. B. Justice has accepted the pasto-
rate of the First Church, Benson, N. C., and
will move Oct. 1.

Dr. W. C. Grace, of Gulfport, aided Pastor
J. S. Finley in a meeting recently at Zion
Hill Church. 20 were added to the church.

A good meeting recently closed at Pell
City, Ala., 38 additions—27 by baptism.
Rev. O. P. Bently, of Ensley, did the preach-
ing. Pastor Joe W. Vesey is happy.

The First Church, Huntsville, Ala., has
called Rev. W. D. Hubbard, of Birmingham.
He has accepted and will enter the work at
once.

The First Church, Jacksonville, Fla., will
have Rev. C. M. Brittain, editor of the Flori-
da Baptist Witness, for supply during the
vacation of Pastor W. A. Hobson.

Pastor L. J. Caughman recently closed a
meeting at Clear Creek Church. 18 addi-
tions—14 by baptism. The church was
greatly revived.

The Church at Senath, Mo., has been
greatly revived. A gracious meeting was
held by Rev. R. D. McKinnis. 45 additions
to the church.

Rev. R. M. Inlow has resigned the First
Church, Joplin, Mo., and will soon enter the
pastorate of the First Church, Nashville,
Tenn. The old First Church, Nashville, cov-
ets the best gifts.

At Puryear, Tenn., Evangelist L. D. Sum-
mers, of Paris, Tenn., recently conducted a
great meeting. There were 46 additions—31
by baptism—15 by letter.

The wife of Dr. T. P. Crawford, the mis-
sionary to China of long standing, recently
died at Taian-fu, Shantung, China. She had
been a missionary 58 years.

The State Mission Board of Oklahoma has
elected Rev. E. E. Ford, assistant pastor to
Pastor Carter Helm Jones of White Tem-
ple, Oklahoma City, as State Evangelist and
he has entered upon his work.

The Blue Mountain Conference came to a
close last week. Dr. E. C. Dargan preached
the closing sermon from Heb. 2:10. It is said
to have been wonderful in spiritual power.

There were 103 less arrests for drunken-
ness in Memphis during July, 1909 than
July, 1908. It seems that prohibition does
somewhat prohibit in Memphis.

The New Prospect Church, N. C., of which
the late Rev. Thomas Dixon, Sr., was pastor
for 60 years, has just closed a great meeting.
24 received by baptism. Pastor C. T. Tew
was aided by Rev. T. W. Chambliss, of
Wadesboro.

The church at Henry, Tenn., has just com-
pleted and dedicated a splendid house of
worship. The dedication sermon was preach-
ed by Rev. Fleetwood Ball. There are only
a few Baptists in the town.

We are all quite well pleased to see the
announcement of Pastor J. N. McMillin, of
Hattiesburg, that he would remain in Mis-
sissippi. He is one of our best.

Rev. Ray Palmer has resigned the pasto-
rate of the Jefferson City, Mo., church and
will enter the evangelistic field. His resig-
nation takes place Oct. 1.

The "Circle" man will spend the next
two weeks in Tennessee and North Missis-
sippi, preaching and attending the Chicka-
saw Association. His father was for many
years moderator of this association.

Rev. R. W. Merrill, of El Paso, Texas, has
been visiting friends and relatives around
Winona recently. He held a successful meet-
ing at Cascilla, near Grenada, two weeks
ago. He goes to Greenville, S. C., to place
his children in school—his wife having gone
to Heaven a short while ago.

Chapel Hill Church, near Lexington,
Tenn., has just closed the greatest meeting
in the history of that church. 36 additions
—30 by baptism. The meeting lasted one
week. The pastor, Rev. Fleetwood Ball, did
the preaching. He preaches one afternoon
in each month to this church.

Pastor J. B. Quinn writes from Prentiss:
"Have just closed a fine meeting with Pas-
tor Bratton at Hepzibah in Lawrence coun-
ty. This has been a great year with me
and my work. Have received 86 members,
besides a great moving up along other
lines."

Pastor R. L. Bunyard writes: "We have
just closed a very fine meeting at New
Zion, Copiah county, Rev. S. C. Cooper, Can-
ton, doing the preaching, with the manifest
power of God. The church greatly blessed.
One addition by letter—19 by baptism. Six
heads of families baptized."

This scribe has just closed a meeting at
Milligen Springs, 7 miles east of Winona,
where he preaches the afternoon of each
fourth Sunday. The meeting was a glorious
success. There were 11 additions. Three
heads of families. Two Methodists—a splen-
did man and his wife. A good strong citi-
zen was restored to fellowship.

Some Meetings.

The following brethren have been assisted
by the writer in meetings for the past seven
weeks: Bro. W. P. Chapman at Springfield,
near Morton. Meeting short but good. Bro.
R. E. Weeks at Mission Hill, near Wesson.
Bro. Weeks is young in the ministry but
strong in the faith. Meeting one of the
best this summer. Bro. Charlie Nelson at
Lebanon, Center Hill and New Salem, near
Aberdeen and Columbus. Nelson is bold for
the truth. Good meetings. Bro. W. F. Jeff-
ries, Pilgrims' Rest, near Crystal Springs.
Fine meeting. Bro. Jessie Farrar at Sardis,
near Hazlehurst. Good meeting.

Total number of baptisms at above points,
60. Great good came to the membership.
This was my best summer's work in Missis-
sippi. These were all good men and good
churches. To God be all the praise.

Our people are now entertaining Central
Association.

Withdrew my resignation today.
Fraternally,
W. A. Jordan.

"Lift Up Thine Eyes Round About and See."

The words of God spoken through Isaiah were never more applicable to God's people than they are today. The world waits for the message of God's love in Christ. The success attending the laborers are reassuring. The great question now is not whether we can conquer China, Japan, India, Africa with the Gospel message, but whether we can conquer ourselves enough to furnish the means to send the Gospel.

We are accumulating wealth by the millions upon millions. Will we use this to save the world or keep it to destroy our children and our fair land? The best way to save America is by Christianizing the world. We are neighbors to all the world. As long as our neighboring nations grovel in iniquity and sin there can be no peace and safety to our own people. America is today in the highway of the world and is rapidly becoming more and more potential in her life and influence. If she saves the nations, she will save herself. If she tries simply to save herself, she will inevitably destroy herself. We must look on world conditions as called on to do, by God, through Isaiah. The opportunities are before us. Will we enter in?

Four Months' Record.

It is four months since we began on this convention year. The reports from our missionaries are cheering; many baptisms are being reported; the cause is advancing; the Board has appointed twenty-one new missionaries; others are applying to be sent out, but we are facing a very difficult situation. In four months we have received scarcely enough to pay the expenses of one month. We thus have had to borrow the amount needed for the other three months and also to carry the debt left over from last year. Our missionaries plead for men and women, chapels, etc. What are we to do but put the case before our churches? We know there are many cases, but let us not neglect this, where millions die in night.

Our receipts from May 1 to September 1, 1909, are only a very little in excess of what they were for the same time last year. The Board has made some heavy appropriations for churches, hospitals, etc. We hope that a number of our brethren and sisters will remember the great need under which we are laboring and will help us with large gifts.

Some could easily send checks now for \$600, the salary of a missionary, or \$1,000 for a chapel, or \$500 for a larger church building. Will you not trust God and make an investment for Him? Several large gifts, from \$600 to \$5,000, were made last year. We hope for many this year.

Apportionment Plan.

At the last Southern Baptist Convention, each State was requested to give during this year a certain amount. These amounts have been divided up and the district associations have been requested to try to raise their proportion of the same. Many of the associations have divided up the amounts among the churches. In no case can any person or body, except the church herself decide what we shall give, but we can all try to stimulate each other to good works. We rejoice that Dr. Porter, the field secretary of the Board, who has been giving much time to this work of getting the apportionments adopted by the associations has received many letters of encouragement. A number of the brethren have written back

that the amount apportioned to their associations was too small. One brother sent his personal check for the whole amount asked from his association.

Other Encouragements.

We are glad to see the interest taken in Mission Study Courses. The thousands who are now getting more information, will soon become a mighty power in the work.

Our Foreign Mission Journal is doing well. But we want to issue 60,000 instead of 30,000 copies monthly. You can help us by securing subscribers. Sample copies will gladly be sent free. We keep a large assortment of tracts which are sent free to any one applying for them. Our denominational papers are helping to inform and inspire our people on this great work. With all our efforts now being put forth for the various objects among us, we believe that a campaign in our churches to double the list of subscribers to these papers would be one of the cheapest, best and most effective of all efforts which we could put forth. Our people love the Lord, but many of them do little because they are not informed. We close with other words from Isaiah: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

Fraternally,
R. J. Willingham.

Note: In writing the above, I did not expect to add a word, personal, but it seems to me that it may not be amiss. Just sixteen years ago, this morning, I entered upon the work here in trembling and weakness. During these years God has most graciously blessed us. Let us praise Him. The brethren and sisters have been so patient, kind and helpful. I feel it in my heart to thank you. As we begin a new year, let us get closer to God and be more consecrated, for it is His work and must be done for His glory. Oh, for His love to constrain us and His Spirit to guide us in it all.

R. J. W.

Some Meetings.

Our association (the Bay Springs) meets with Bay Springs Church, Bay Springs, Miss., 26 miles south of Newton, on M. J. & K. C. R. R. about the same distance north of Laurel. We meet Sept. 15, 1909. All brethren in the State are cordially invited to meet with us. The editor of The Record has a special invitation.

I have been eight weeks in protracted meetings, five with other brethren, three in my own field. Newton Central, second Sunday in July, J. N. McMillen, Hattiesburg, did the preaching. Poplar Springs, W. R. Cooper, Itabena, third Sunday in August. Montrose pastor did the preaching. Baptisms: Newton 5, Poplar Springs 12, Montrose 5.

Men that I helped: B. D. McCullough, Ford, Sutton, Faulkner, Rainer. All had evidences of the Spirit's presence. The Lord's blessings upon The Record and its readers.

Yours in Christ,

T. J. Miley.

The B. Y. P. U. Encampment.

This great meeting of Christian workers recently held in Blue Mountain is now a matter of history. This was the third annual session and those who have attended all say this last was the best one yet held. The program was excellent, the speakers and subjects being wisely chosen. Some of the very strongest men of the denomination,

laymen as well as preachers, were present and took part, and all seemed thoroughly prepared for the work assigned them.

The Encampment started at high tide with the consideration of the Laymen's Movement, which is perhaps the most important subject now claiming the attention of our churches and people. One whole day was given to the consideration of this subject, and great speeches were made by the following laymen: Hon. E. W. Stephens, of Missouri; Prof. J. T. Henderson, of Virginia, and Prof. H. L. Whitfield, S. R. Whitten, B. T. Hobbs and others of our own State. Layman W. D. Upshaw, editor of the Golden Age, directed the sunset services; strong, uplifting and devotional sermons were delivered by Dr. A. B. Vaughan, of Georgia; Rev. Jeff D. Ray, of Texas; Rev. Calvin M. Thompson, of Kentucky, and our own beloved Harry L. Martin, of the Delta. The music was ably directed by Prof. I. E. Reynolds, singing evangelist of Durham.

The B. Y. P. U. work proper was presented in a number of lectures by Secretary L. P. Leavell, who always charms as well as instructs. After our field secretaries Byrd and Flake had each concluded their several black-board lectures on the many phases of the Sunday School work, we were all glad, and then again we were sorry because all the Sunday School workers in the State had not been present to hear and learn so many good things about the best ways to direct and teach a Sunday School. R. A. Venable rather surpassed himself as he discoursed to us about John's idea of God and the Christ as set forth in the Gospel of John. Some of us will go home to read and study that Gospel with new interest and profit—thanks to Dr. Venable.

The Encampment was favored by the presence of three mission secretaries, each of whom spoke several times, to the delight and profit of the great assembly—T. B. Ray, of our Foreign Board; V. I. Masters, of the Atlanta Board, and A. V. Rowe, of our State Board. In all our great assemblies we are wisely emphasizing more and more before our young people the importance of missions. This is as it should be.

The congregations this year were large from beginning to end.

The Encampment for 1910 will meet the second week in July, that being a more convenient time for pastors who later than that are occupied in protracted meetings.

After the Encampment was over Pastor Kimbrough went out to assist neighboring pastors in their annual protracted meetings. In his absence President B. G. Lowrey, a layman, talked to the Blue Mountain congregation morning and night last Sunday on the Laymen's Movement. It seemed to me that "the best wine had been left to the last." I heard nothing better on that subject during the Encampment. I wish those two discourses by Prof. B. G. could be heard by every congregation in Mississippi. Happy the pastors who invite this layman to speak for their people.

C. G. J.

Some Meetings.

I have just closed my second meeting in Marion county. I preached 10 days at the two churches, 5 days at each place. The visible results are 62 converts, 72 additions, 3 new subscribers to The Record, besides the churches being greatly revived and God only knows what else. Bro. L. F. May is the pastor of these churches and I know of

no one that is doing better work than this boy. May God bless him in his work.

As to the people, some of God's best and most faithful are among them. In fact this is one of the best sections of country that I ever saw and there are no better people found on the face of God's earth than the people of Shilo and Newhope neighborhoods.

You may look for other subscribers from this section.

Yours for service,
J. C. Parker.

Letter No 21—To One Who Asked Me, "Do the Baptists and the Pedobaptists Split at the Baptizing Place or at the Communion Table?"

Dear Friend—Your question is an exceedingly important one. Upon its correct answer hangs the solution of every problem that can arise, touching the differences between the Baptists and other folks. In attempting to answer your question I'll first give you a bit of correspondence between Bishop H. C. Morrison, of the M. E. Church, South, and myself and then I'll make a remark or two. Not very long ago I wrote the following letter to Bishop Morrison:

Dear Doctor Morrison—Recently I came across this statement, reputed to be from the pen of a Methodist: "The Methodist Church rejects from the table of the Lord, and denies the rights of church fellowship to all who have not been baptized. Previous to baptism the individual has no rights in the visible church. No society of Christians would receive an unbaptized person into its community and tender to him the privileges of their body. So far as proper church rights and privileges are concerned, he is regarded as any other unconverted man. The converts on the day of Pentecost were first baptized, and then added to the church. The concurrent voice of the Christian world would exclude an unbaptized person from fellowship in the visible church of Christ."

Is the above, or is it not, a correct statement of the position maintained by the Methodists with reference to the communion? I have said that the above quotation does fairly represent the teachings of the Methodists. And, if ever I have occasion, I shall say so again—unless I find I am in error. I know that you know what the Methodists believe and teach; and, therefore, I shall accept your answer as authority.

Yours sincerely,
R. S. Gavin.

To the above letter I received the following reply:

Dear Brother—You say the quotation in your letter is "reputed to be from the pen of a Methodist." I think there must be some mistake. I have never seen anything like it from a Methodist. I have been administering the communion (as a Methodist minister) for forty years, and have never "rejected anyone from the table of the Lord." Nor have I ever heard of anyone being rejected by any other Methodist minister. As to their "worthiness" to take this sacrament, this is a matter with the party alone. If one should "eat and drink unworthily," they do it to their own condemnation. I never saw the term "rejected from the table of the Lord" used until I saw it in your letter. There is not one word in our Book of Discipline on this subject.

Our people are baptized in infancy; and the requirements necessary for church membership amongst us is "A desire to flee from

the wrath to come, and to be saved from their sins." Also, they must give satisfaction of the "genuineness of their faith, and their willingness to keep the rules of the church." With the full belief that the quotation which you made is not from the pen of a properly informed Methodist, I am,

Sincerely yours in Christ,
H. C. Morrison.

To the above I made the following reply: Dear Doctor Morrison—Yours received. I thank you for your prompt reply. I beg pardon for intruding another question or two. I really want to find out how far apart the leading denominations in this country are on the communion question. I have sent the same question I sent you to one of the leading Presbyterians in the South, with the exception the question sent him is under a different quotation. In your letter you state that the matter of "worthiness" to take this sacrament must be settled by the individual asking it. Do you mean by this that it is the church's place to prepare the table of the Lord, and then issue a blanket invitation to all who feel so inclined to come and partake? Some of your people were not baptized in their infancy. Before these latter are baptized, if they desire to partake of this "sacrament," they should be allowed to do so, you think?

Has a Roman Catholic the same right to the Lord's table in a Methodist church (provided he wants to use it) that a Methodist has?

Is there any connection between baptism and the supper? If so, what?

In your letter you state that your people are baptized in infancy. Are infants baptized by a Methodist minister, members of the Methodist Church?

I shall be very grateful indeed if you will answer these questions for me. We ought to know what each other believes. And we can all find an abundance of quotations which state a great many things that are not so.

Yours sincerely,
R. S. Gavin.

I am sorry I cannot give you the Bishop's reply to this last letter. But I can't. I didn't receive any.

1. The quotation referred to in my first letter is from the pen of Rev. F. G. Hibbard, who, in his day, as both scholar and writer, had no superior in the Methodist Church. And the quotation is from a book published by the Methodist Book Concern, and, therefore, then, at least, it had the endorsement of the Methodist Church. Maybe the book has gone out of print, and for that reason Bishop Morrison has never seen it. The Methodist Church endorsed what it then; and if it does not endorse it now, it isn't because the Methodist Church is more methodistic now, but less. Methodism is what Mr. Wesley defined it to be; and the best way to find out what real Methodism is, is to read—not the revised books on the subject—but the books that teach it like Mr. Wesley taught it. The age of a book cuts an important figure in defining what any Pedobaptist religion is. Mr. Hibbard also says: "In one principle the Baptist and Pedobaptist churches agree. They both agree in rejecting from communion at the table of the Lord, and in denying the rights of church fellowship to all who have not been baptized. Valid baptism they consider as essential to constitute visible church membership. This also we hold."

The only question, then, that here divides

us, is "What is essential to valid baptism?" The Baptists, in passing the sweeping sentence of disfranchisement upon all other Christian churches, have only acted upon a principle held in common with all other Christian churches, viz: Baptism is essential to church membership. They have denied our baptism, and as unbaptized persons we have been excluded from their table. That they err greatly in their views of Christian baptism, we, of course, believe. But, according to their views of baptism, they certainly are consistent in restricting thus their communion. Their views of baptism force them upon the ground of strict communion, and herein they act upon the same principles as other churches, i. e., they admit only those whom they deem baptized persons to the communion table. It is evident that, according to our views of baptism, we can admit them to our communion; but with their views of baptism, it is equally evident, they can never reciprocate the courtesy. And the charge of close communion is no more applicable to the Baptists than to us, inasmuch as the question of church fellowship with them is determined by as liberal principles as it is with any other Protestant churches, so far, I mean, as the present subject is concerned, i. e., it is determined by valid baptism.

Now, the above quotations do fairly represent the teachings of the Methodist Church. Bishop Morrison to the contrary, notwithstanding.

II. The Bishop also says: "There is not one word in our Book of Discipline on this subject." Now, the latest Discipline I have is dated 1894. The General Conference "revises" it every four years, you know. And every time they "revise" their Discipline, they get farther away from what real Methodism is.

I sometimes wonder if Mr. Wesley, the man who founded and defined Methodism, should come back to earth and meet a Methodist Church, if he would recognize his child. But over against the Bishop's assertion that there is not one word in the Book of Discipline on the Communion question, I find this: "Let those who have any scruples concerning the receiving of the communion kneeling be permitted to receive it either standing or sitting; but no person shall be admitted to the Lord's Supper among us who is guilty of any practice for which we would exclude a member of our church." Now, if that isn't restricting the communion, what is it? Well, if they'll not let anybody commune, whom they'll turn out, do you reckon they'll let anybody commune whom they'll not take in? I reckon they would refuse to take in one who had not been baptized. Don't you reckon? If so, then they, among other matters, restrict their communion to the baptized. So do we.

An older Discipline than the edition of 1894, says: "Q. Are there any directions given concerning the administering of the Lord's Supper? A. Let no person who is not a member of our church be admitted to the communion without examination, and some token given by an elder or deacon."

This Discipline bears the date "1847"—it was published little more than 50 years after Mr. Wesley's death.

I think you will readily agree with me, that the real Baptists and the real Methodists "split" at the "baptizing place" and not at the communion table. And the same argument that leads to this conclusion with reference to the Methodists, leads us to the

same conclusion with reference to all the other Pedobaptist denominations. As many as are with the Baptists on baptism are with them on the communion. If Baptists are right at the water they are not wrong at the table.

Yours sincerely,
R. S. Gavin.

Huntsville, Ala.

My Mississippi Vacation (Continued).

After the close of the meetings at Silver Springs Church, I spent a night with Pastor T. C. Schilling in his elegant and hospitable home in Magnolia, and then we went together to his church at Robinson Station on we had a few days in a very gracious meeting. I don't remember any meetings where the people of the church appeared to enjoy the Gospel more than here at this time, nor have I ever known that seemed to me a more royal and saintly people than the ones I met here. Bro. Schilling has done a good work here and the people know it and appreciate him for it.

My home was with the whole-souled Bro. Wilford Robinson and his interesting family, who live near the church in a somewhat historic, palatial, two-story brick residence of ante-bellum construction and spacious surroundings. But I enjoyed also the hospitality of J. E. Lee and family who also occupy an historic home, one hundred years or more of the family possession, besides Brethren Travis, Webb, Wall, Newman and Mrs. Smith. Here two I met once more that old soldier of the cross, Bro. Seaborn Reynolds, now away past 80 years of age, who was a strong and influential citizen and Baptist when I was but a feeble young preacher. I remembered his encouraging fellowship and was glad to see him once more and hear his testimony for the Lord. I met here a number of men and women whom I knew in my early ministry and many more whom I never knew before—born and grown up since I left this country. They all became very dear to me before I left and felt loath to leave them when I did. How I wish I could spend two or three weeks with the people and their devoted pastor in special efforts at reaching the unsaved in the community. There were a few bright conversions and some other additions.

At the close of the meetings at Robinson I made flying visits to a few other places—preaching one time each at Liberty, Osyka, Magnolia and Tylertown, and twice at old Mt. Herman, where I was baptized more than forty years ago. At Liberty I found Pastor Sproles and Bro. Barksdale just closing a series of meetings. At Tylertown I was entertained by my Cousin Jesse Ball, and met once more that veteran layman, J. H. Crawford, youngest son of the once true bishop of all this country, the old pioneer preacher, Jesse Crawford, who baptized my parents and hundreds besides during his more than forty years' ministry from about 1820 to 1860. At Mt. Herman I met Pastor Corkern and Eld. Voyles engaged in a series of meetings. And I visited again the graves of my father and mother.

It was on Sunday, Aug. 1, I had the honor of performing marriage ceremony between my niece, Miss Fannie Myrtis Tate and Mr. Percy D. Simmons, both of Osyka, Miss., and helping them on their way rejoicing.

I am at home now, rested, and I feel much

refreshed by my vacation experiences. I did not rest in the ordinary meaning of the word, but the best kind of rest is a change of work. I have been trying to make some of my friends understand that they would feel more refreshed and rested on Monday morning if they would serve the Lord in His church on Lord's Day rather than lie and sit around home, doing nothing but stiffening their muscles and joints. Very few learn the secret of rest. I shall always be glad to take such resting spells in Mississippi.

Walter E. Tynes.

Time and Place of Associational Meetings.

Columbus—Border Springs, Lowndes Co., 10 miles N. Steen's S. R. R., Friday, Sept. 10, 1909.

Chickasaw—Myrtle, Frisco R. R., Tuesday, Sept. 14, 1909.

Judson—Tombigbee Church, 3 miles E. Mantachie, Tuesday, Sept. 14, 1909.

Bay Springs—Bay Springs Church, Wednesday, Sept. 15, 1909.

Tishomingo—Cane Creek Church, Alcorn Co., Wednesday, Sept. 15, 1909.

Strong River—Bethlehem Church, 7 miles W. Pinola, Columbia branch G. & S. I., Sept. 16, 1909.

Mount Pisgah—Ebenezer Church, Newton Co., Saturday, Sept. 18, 1909.

Deer Creek—Polzoni, September 21.

Calhoun—Old Town Church, 6 miles N. E. Pittsboro, Wednesday, Sept. 22, 1909.

Lauderdale—Poplar Springs Church, Thursday, Sept. 23, 1909.

Red Creek—Corinth Church, Lamar Co., Saturday, Sept. 25, 1909.

Rankin County—Rock Bluff Church, 5 miles S. Polkville, Tuesday, Sept. 28, 1909.

Yazoo—Durant, I. C. R. R., Wednesday, Sept. 29, 1909.

Carey—Roxie Church, Miss. Valley R. R., Friday, Oct. 1, 1909.

Lawrence County—Monticello, Lawrence county, Friday, Oct. 1, 1909.

Chester—Longview Church, Aberdeen branch I. C. R. R., Saturday, Oct. 2, 1909.

Liberty—Liberty Church, Sumpter county, Ala. Saturday, Oct. 2, 1909.

Yalobusha—Pleasant Grove Church, 4 miles S. W. Coffeeville, I. C. R. R., Wednesday, Oct. 6, 1909.

New Liberty—Leaf River Church, 9 miles W. Louin, Wednesday, Oct. 6, 1909.

Mississippi—Hopewell Church, near M. C. R. R., Franklin Co., Thursday, Oct. 7, 1909.

Louisville—Harmony, 10 miles E. Noxupater, Saturday, Oct. 9, 1909.

Pearl Valley—Mar's Hill Church, 4 miles N. of Edenburg, Saturday, Oct. 9, 1909.

Aberdeen—Verona, M. & O. R. R., Tuesday, Oct. 12, 1909.

Coldwater—Coldwater, I. C. R. R., Wednesday, Oct. 15, 1909.

Kosciusko—Pleasant Ridge Church, 5 miles N. E. Sallis, Friday, Oct. 15, 1909.

Lincoln County—Brookhaven, Friday, Oct. 15, 1909.

Tombigbee—Mt. Pleasant Church, 26 miles N. E. Tupelo, Saturday, Oct. 16, 1909.

Hopewell—Oak Grove Church, 7 miles S. of Forest, Saturday, Oct. 16, 1909.

Leaf River—Lucedale, Greene county, Sunday, Oct. 17, 1909.

Monroe County—Mt. Zion, 6 miles E. Amory, Wednesday, Oct. 20, 1909.

Trinity—County Line Church, near New Cumberland, Wednesday, Oct. 20, 1909.

Bogue Chitto—Silver Springs Church, 12

miles east Osyka, Thursday, Oct. 21, 1909.

Harmony—New Providence Church, Friday, Oct. 22, 1909.

The General Association—First Church, Newton, Oct. 27, 1909.

Lebanon—West End Church, Laurel, Oct. 28, 1909.

Baptist State Convention—Winona, Nov. 9, 1909.

Gulf Coast—Gulfport, Wednesday, Nov. 3, 1909.

If any brother who reads this sees that the place and time of his associational meeting is not given here, will he please send such information to The Record? Or if any brother knows there is an error in this list, will he please give the correction?

Concerning Distribution of Convention Annuals.

The purpose of the Annuals is to keep a record, and also to give to the churches throughout the State information of what is being done. The latter is supremely essential and the importance of a judicious distribution can not be overestimated.

This must be accomplished through the associational clerks, for to them are the annuals sent. Their position, therefore, is a responsible one, and the object of this article is to stress the importance of electing clerks who are willing to discharge this obligation.

Only a few weeks ago notice was received from the express company stating that a package of minutes of the last Convention was still in their hands unclaimed. The clerk to whom they were consigned had not so much as taken them from the office. This is a part of his work and for it he is paid.

The associational season is drawing near and I should like to insist that more care be exercised in the selection of clerks.

Kindly see to it, brethren, that only those are elected who will faithfully and carefully discharge the duties of the office.

Again, will not the clerks send me instructions regarding the shipment of the convention minutes. This is specially important this year since all the associations meet before the convention and doubtless there will be many changes in the officers of the association.

Faithfully yours,

Walter E. Lee,
Secretary Convention.

Hernando, Miss.

Meeting at Flora.

We held our protracted meeting here beginning the fourth Sunday in July and continuing through the week.

Result: Seven by letter and two for baptism. Bro. Tandy did the preaching to the glory of our Master. There was the most genuine revival with the church that has been for some time.

The membership decided definitely that they must have a new house of worship. Accordingly they selected a committee and authorized them to vigorously begin the prosecution of plans and specifications for an eight or ten thousand dollar brick house.

Our church has truly taken on new life and both pastor and people are rejoicing in the hope of diligently carrying out our Lord's commission: "Preach the Gospel to every creature."

J. G. Murphy.

HOW TO GET RID OF CATARRH

A Simple Safe, Reliable Way, and It Costs Nothing to Try.

Those who suffer from catarrh know its miseries. There is no need of this suffering. You can get rid of it by a simple, safe, inexpensive, home treatment discovered by Dr. Blosser, who, for over thirty-five years, has been treating catarrh successfully.

His treatment is unlike any other. It is not a spray, douche, salve, cream, or inhaler, but is a more direct and thorough treatment than any of these. It cleans out the head, nose, throat and lungs so that you can again breathe freely and sleep without that stopped-up feeling that all catarrh sufferers have. It heals the diseased mucous membranes and arrests the foul discharge, so that you will not be constantly blowing your nose and spitting, and at the same time it does not poison the system and ruin the stomach, as internal medicines do.

If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, . . . Walton Street, Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, asthma, bronchitis, colds and all catarrhal complications. He will also send you free an illustrated booklet. Write him immediately.

HOME REMEDY

Mrs. Temple Clark suffered for years, before she found relief in that popular, successful woman's medicine, Wine of Cardui.

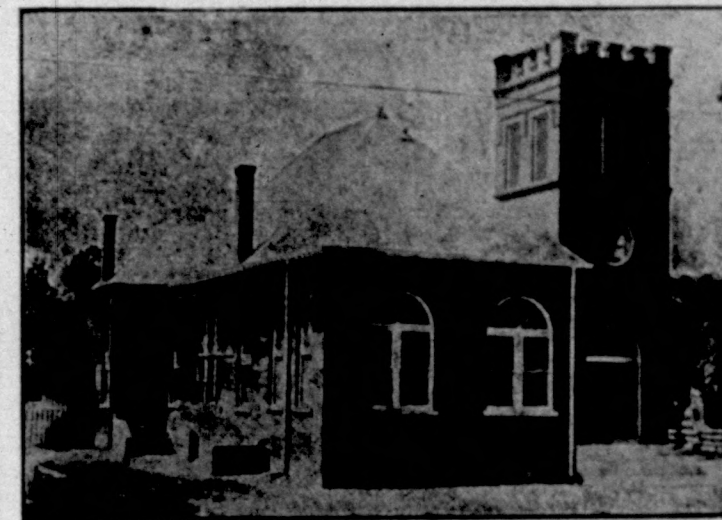
Mrs. Clark, who lives in Timberville, Miss., writes: "Cardui has been worth more to me than a carload of silver. If it had not been for Cardui, I would have been dead. I love a dollar, but I have never seen one that I do not think as much of, as I do of a bottle of Cardui. I now keep it in my house, as regularly as I do coal oil or coffee, and have done so for years."

"Some years ago I jumped off a horse and had a mishap, and for about four years after that I suffered intense agony. At last I was induced to try Cardui, which cured me, and now I am well and happy."

"I am sure Cardui will cure other sick ladies as it has me."

Cardui is for women. It acts specifically and in a natural manner on the womanly system and has been found to relieve pain and to restore woman's health.

If you are nervous, miserable, or suffering from any form of female trouble, try Cardui. What it has done for other sick ladies it surely can do for you. Sold by all first class druggists, with full directions for use.



Central Coldwater Baptist Church

The Central Coldwater Baptist Church was organized by Dr. J. W. Lipsey, Rev. H. B. Hayward and Rev. E. M. Parks, in the spring of 1874; received into the association at Sardis in October of the same year, numbering sixty-three in membership.

During the thirty-five years of her history she has had eleven pastors, three of whom have served two terms, and one of whom has served three terms.

The following is the list of pastors, irrespective of the extra terms of service: Dr. J. W. Lipsey, E. E. King, L. T. Ray, J. W. Lee, T. B. Harrell, J. A. Lee, J. E. Lee, J. E. Barnett, W. E. Ellis, E. L. Wesson, R. W. Hooker and B. F. Whitten.

The church worshipped in a school house for about two years, and then built, at a cost of about \$1500, the house just west of the railroad, and worshipped there for about thirty-three years.

From the most complete file of associational minutes available, together with the records of the church, we find that during this period of time the church has evangelized enough people to form two other churches of equal numerical strength, contributed about \$219 a year for benevolent and beneficent purposes, in addition to all local and current expenses incident to church work.

Or, if we may thus calculate, this church has given enough to missions in 35 years to have kept two native missionaries at work on foreign fields all the time, or one of our own missionaries for a period of six years.

During the past 18 months, including the lot, the church house, furniture and equipment, and the pastor's home, about \$12,000 has been given and expended, and the entire property is at present free from all incumbrance. It may be said, with becoming modesty, that no church in North Mississippi is more admirably designed or more beautifully furnished, and, with our splendid equipment for Sunday School work, our efficient and faithful corps of officers and teachers, our interesting mid-week prayer and study course, our large

Wednesday and Wednesday night, J. W. Gillon, of Memphis, for Thursday and Thursday night, J. A. Lee, of Clinton, for Friday and Friday night, J. W. Lee, of Batesville, for Saturday and Saturday night, and E. L. Wesson, of New Albany, for Sunday and Sunday night, looked good to us; but the coming of all these brethren and the preaching of their great sermons made us feel that we had not born any burden in the building of our beautiful church house but had rather enjoyed a great privilege in Christian life.

On Sunday afternoon we formerly dedicated the house, using that splendid and impressive form prepared by Robt. J. Burdett.

It may be safely said that never in the history of this little city were more people congregated for the worship of God than during these several services.

As the pastor of the church, I desire to credit it all to the goodness of God as manifested through this loving, loyal, faithful membership.

As I write today we are in a revival meeting led by E. L. Wesson, of New Albany, who was my immediate predecessor on this field, and our prospect are as bright as the promises of God.

B. F. Whitten

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WOMAN'S WORK

Mrs. Julia T. Johnson, Editor, Clinton, Miss.
(Direct all communications for this department to Clinton, Miss.)

Woman's Central Committee.
Mrs. J. A. Hackett, Meridian,
President of Central Committee.
Mrs. W. R. Woods, Meridian,
Secretary of Central Committee.
Mrs. W. S. Smith, Meridian,
President of Sunbeam Work.
Mrs. Martin Ball, Winona,
President of Young Woman's
Auxiliary.

Officers of Annual Meeting.
Mrs. J. D. Granberry, Hazle-
hurst, President; Mrs. Paul Smith,
Meridian, Vice President; Mrs. G.
W. Riley, Jackson, Recording
Secretary.

Home Mission Hymn.
(By Mrs. George H. Schnur).

From western prairies calling,
The cry comes strong and clear,
Our brothers now are tilling,
Oh! send the Gospel near,
Tell out the glad tidings,
Of Christ our Savior's birth;
The Holy Spirit's guidings
Proclaim through all the earth.

On hill and vale and mountain
The Gospel story tell;
Beside each stream and fountain
Oh! let the chorus swell;
How Christ did come from glory,
To ransom such as we,
Proclaim redemption's story,
That captives may be free.

Forget not those now parted
Far from their friends of youth
Who, in the way once started,
Have not forgot the truth.
Oh! tell them Christ receiveth
All such who humbly say,
"O Lord, thy child believeth,
Though now gone far astray."

So thus the story telling
From east to west repeat,
Till high the chorus swelling
Shall reach the mercy-seat:
"Columbia is thy nation;
Our land for Christ is won!"
Soon shall the whole creation
Bow down before thy throne.
Amen.

FOR FEVERISHNESS AND ACHING
Whether from Malaria conditions, Colds,
or overheat, try Hake's CAPSIDINE. It
reduces the fever and relieves the aching.
It's Liquid—10, 20 and 50 cents at drug stores.

Blackstone, Virginia.

It is pleasant to get foot on one's
native soil again, after an absence
of many years, even though there
be a tinge of sadness because of
the passing away of so many of
the friends and loved ones of the
long ago. In the home town one

may almost adopt the words of
an old song:

"I'm alone though I roam through
the city's thronged streets;

There are none that I love, no
kind voice do I greet;
I haste through the crowd, all
unheeded, unknown;
For the loved ones are gone, I'm
alone, all alone."

Yet it is sweet to enjoy the hos-
pitality of friends and to find even
a very few of the old-time com-
rades left with whom pleasant re-
membrances may be exchanged.

But mind and heart turn back
fondly to the adopted State, Mis-
sissippi where many loved ones
dwell, where it has been a joy to
labor for God along with Chris-
tian brethren and sisters, and
whither we shall turn our faces
again, if God will, when these
summer wanderings are over.

Just before leaving Mississippi,
it was the privilege of the writer
to attend a protracted meeting
held by Shady Grove Church in
Pike county, during which Dr. P.
I. Lipsey preached a series of ex-
cellent sermons. As a result of
this faithful work twenty-six per-
sons were baptized into the fel-
lowship of Shady Grove Church,
two were received by letter, and
one restored.

The ladies of the church, feel-
ing their responsibility as Chris-
tian workers, organized a mission-
ary society.

It was esteemed a pleasure by
the writer to be able to put them
into communication with our
State secretary, and with the offi-
cers of the Woman's Missionary
Union, so as to obtain all neces-
sary literature for the conduct of
their work.

J. T. J.

The Great Antiseptic.

Royaline Oil, made by the Royal-
ine Medicine Co., or New Orleans,
La., is as truly antiseptic as any
remedy can be, being composed of a
number of the best antiseptic in-
gredients known to the materia me-
dica. In addition, it is a good pain
medicine and therein has an advan-
tage over other antiseptics, being of
greater strength. A test of this can
be made in the case of severe pain.
Equally useful for man or beast.
Price 25c. a bottle. Druggists.

Missions West of the Mississippi and State Missions.

In Roosevelt county, New Mex-
ico, where in 1900 no one lived,
there are now homes on two thou-
sand quarter sections.

One misses nothing of the re-
cent and the best in conveniences
of living. Churches planted in
growing centers cannot be less

attractive than those in similar
towns elsewhere.

An able preacher backed by a
home mission board will soon
have a prosperous self-supporting
church, whose perennial contribu-
tions toward the work of the
board which nurtured it will re-
imburse the treasury many times
its initial investment.

Texas and Oklahoma are now
receiving larger accessions than
any other States. Those who
come to the Southwest are gen-
erally speaking, experts in the se-
lection of land and its tillage.
Many are from the cities. A per-
ceptible current from the city to-
ward the soil is significant.

The old and the new blend in
New Mexico, but the new takes a
remarkable vigor. Twenty thou-
sand homes occupying two mil-
lions of acres have been estab-
lished in a part of that territory
in a single year. In twelve months
the number of postoffices advanced
from three hundred and twenty-
one to five hundred and twenty-
three. The new life of New Mex-
ico is emphatically modern. This
is seen in the character of its rap-
idly building towns.

New Mexico at the last census
had two hundred thousand peo-
ple. It has now probably twice
that number and is expected to
reach a half million by 1910.
Among the natural resources of
New Mexico are one and a half
millions of acres of coal land and
five millions of acres of timber.
In the northwest is a wide section,
now remote from railways, but
with natural resources certain to
bring a large population. Mis-
sionary workers will do well to
keep this part of New Mexico
well within their angle of vision.

New Mexico embraces features
of our oldest American civiliza-
tion. Santa Fe claims priority in
age over other cities in the United
States. An old church there, said
to have been reared in 1540, has
a bell bearing the date 1351. An
adobe house near at hand is point-
ed out as older than the church.

The most rapid development in
the Union is just now going on
in the Southwest. The home mis-
sionary situation is nowhere more
acute and more freighted with
destiny. In the decade ending
with 1900 the center of popula-
tion advanced ten miles westward, but
growth of the Southwest drew it
three miles southward. One hun-
dred thousand a month is its in-
crease in population. Home-seek-
ers' excursions are frequen-
t. Trains are so filled as to neces-
sitate several sections. The people
are ninety-six per cent American.
They come from between the Ap-
palachians and the Mississippi.

Missions West of the Mississippi
River.

The territory of the Southern
Baptist Convention west of the
Mississippi is more than 60,000
square miles larger than that east

POTASH

Finer flavor, greater succulence
and more weight are
insured to your Fall

Cabbage and Onions

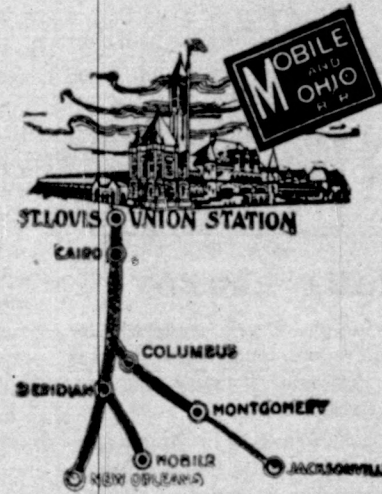
by adding Potash to the com-
mercial fertilizer you use on
those crops. It produces sound,
solid heads and bulbs with
much improved flavor, and
matures the crop well ahead
of frost.

Potash Pays

Increase your commercial fertilizer
to 9 per cent of Potash for Cabbage,
7 per cent. for Onions. Two lbs. of
Potash to every 100 lbs. of fertilizer
increases the Potash total 1 per cent.
Send for Literature about soil,
crops, manures and fertilizers—com-
piled by experts. Mailed on request
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returning not later than Oc-
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Powder, one bottle milk—mix and freeze.
Nothing more. All ingredients in the
package. Makes 2 quarts of Pure, Delic-
ious Ice Cream in 10 minutes. Grocers
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FREE. Address,
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Lv. Jackson.....	6:00 A.M.	3:35 P.M.
Lv. Hattiesburg.....	9:43 A.M.	7:13 P.M.
Ar. Gulfport.....	12:30 P.M.	10:00 P.M.

	No. 4	No. 6
Lv. Gulfport.....	7:40 A.M.	4:25 P.M.
Lv. Hattiesburg.....	10:30 A.M.	7:43 P.M.
Ar. Jackson.....	1:55 P.M.	11:00 P.M.

COLUMBIA DIVISION
(Via Silver Creek and Columbia)
No. 101 102
7:30 A. M. Lv. Vendenhall Ar. 9:25 p.m.
1:40 P. M. Ar. Gulfport Lv. 2:45 P. M.
No. 109 110
2:30 P. M. Lv. Jackson Ar. 10:15 A.M.
6:20 P. M. Ar. Columbia Lv. 6:10 A.M.
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quickly, thoroughly, practically,
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DALLAS TELEGRAPH COLLEGE,
Dallas, Texas.

of the river. If to this we add
New Mexico, which the recent
conference of the committees of
our Board and of the Home Mis-
sion Society recommended to come
into the Southern Convention, we
will have a territory west of the
river one and five-twelfths times
as large as all the convention ter-
ritory east of the Mississippi. As
often as the measurement has been
taken we cannot survey this great
country without surprise at its ex-
panse. The Southwest looks larger
as you get closer to it. The sky-
line advances and visions length-
en. As you move onto the plains
the horizons broaden and there
falls upon you a strange realiza-
tion of amplitudes. You are
aware that you have come into a
large place. The Baptist inheri-
tance in the Southwest is a great
empire.

If the Call Is Unheeded Desolation
Will Come.

As I look over the field through-
out our Southern country it seems
to me Southern Baptists have the
opportunity of many generations
within the next ten or fifteen
years. We have the numbers and
the wealth to seize and hold the
South for all time to come, and
yet there is danger that we will
fail to appreciate the situation.
We have a magnificent opportu-
nity to win or lose the South, and
my firm conviction is that unless
adequate attention is given to
home missions, unless our people
take the great mission problem
more seriously than they have
done, we are in danger of letting
the reins of power slip through
our fingers at a critical moment.
Let us be warned. Let us as
women, indeed, rise up, shake off
our indifference, and ask with
full purpose of heart, "Lord, what
wilt thou have me to do?" And
when the answer comes, as come
it must, let us gird ourselves to
meet the enemy, as God shall di-
rect. Let us destroy the foes of
God and our land by making them
His friends. Let us in the spirit
of Christ meet the strangers who
come to us, and so proclaim the
Gospel to them that they shall be
constrained to accept its teachings
and become the willing subjects
of the King of kings. They can-
not be then other than good citi-
zens of the United States. Thus,
and thus only, shall be trans-
formed into an element of strength
what now threatens to become an
agent of destruction. Thus, and
thus only, shall we save our sons,
and honor God.

State Missions—Echoes From the States.

Alabama—Every pledge fulfill-
ed.
Arkansas—Increase in every
department.

District of Columbia—Our
young people enthusiastic.

Florida—Prayer Calendar a
great blessing to the work.

A Soda Cracker is Known by the Company it Keeps

It is the most natural thing in the
world for exposed crackers to partake
of the flavor of goods ranged along-
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you find them so oven-fresh that they
almost snap between your fingers as
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Deaths.

Rev. David S. Snodgrass.

This venerable soldier of the cross fell asleep in Jesus Aug. 24, 1909, at his home in Houston Texas, aged 83 years. Some of the older Mississippians will remember him. He was born in Jefferson county, Miss., of wealthy parents, but gave up all his worldly prospects for the calling and life of a Baptist minister. He had a collegiate and theological education, and was for a short time pastor of a country church, and was next called to the care of the church at Vicksburg, Miss., which pastorate he held for nine years. During four years of this time the church gave him as chaplain to the Confederate Army. For the last forty years he has been in Texas, pastor of several prominent churches, but for a number of years he has been too feeble to be active in the ministry and has led a retired life with his children; yet was always wishing to preach the old Gospel, which he loved so well.

Elder Snodgrass literally gave himself and all he had to the support of the Gospel. The last act of his life was the donation of his library comprising some valuable volumes to the Calvary Baptist Church of Houston, Texas, which we will keep as "Snodgrass Memorial Library."

It may be there are some of his old friends who would like to add a few volumes to this library. If so we would be glad to have them. Or it may be they (as with every other minister who has ever had any books) there are those who have borrowed books from him and have thoughtlessly failed to return them. If this is so, we would greatly appreciate their return to us now.

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Pastor Calvary Baptist Church,
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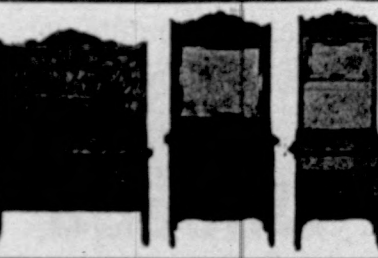
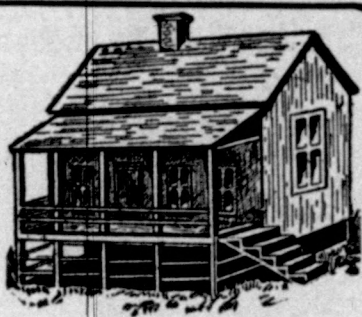
(Ex. 35:29; I. Chron. 29:9; I. Cor. 29:14; II. Cor. 9:7.)

A foreign missionary was some time ago addressing a large congregation. He noticed a boy intently listening, who seemed greatly interested. The earnest face of the little fellow led the missionary to say that even children might preach the Gospel in foreign lands by their prayers and gifts. At the close of the address the boy pressed his way to the platform, and with eager face took the hand of the missionary. "Do you want to give something to the cause?" asked the mission-

It was in this very cottage in Brookside, 15 miles from Birmingham, Ala., that three Italians nearly died of Fever. They had been sick 3 months. Johnson's Tonic cured them quickly—read letter below:

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The two physicians here had 3 very obstinate cases of continued Malarial Fever. All were Italians and lived on a creek 50 yards from my store. These cases were of three months standing, their temperature ranging from 100 to 104. The doctors had tried everything in vain. I persuaded them to let me try Johnson's Tonic. I removed all the printed matter and let the medicine go out in a plain bottle as a regular prescription. The effect in all three cases was immediate and permanent. They recovered rapidly and there was no recurrence of the Fever.
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ary. "No sir," replied the boy. "I was just wondering if you had any foreign stamps to give away." The spirit of this boy too aptly illustrates the spirit of some Christians. They come to church and do almost everything just for what they can get out of the church, rather than for what they can give to it, and thus they remain famished and lean, for in the spiritual life we feed better upon what we give than upon what we receive.

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(Num. 32:33; Gen. 44:16; Psa. 139:11.)

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"His Own Place."

On the Bothnia, in mid-Atlantic, there were three hundred delegates going to the Sunday School Convention in London. Mr. Blake, of Chicago, put a great map before the delegates, representing the resurrection of Christ, and its relations to history and doctrine. A Jew, one of the passengers, as soon as he saw the name of Christ and the resurrection, began to grow red in the face, and went bustling to the captain to say that it was an insult to him and his people. Now, suppose that Jew, just as he was, should be translated to heaven, where Christ is the center of song, and where his resurrection is the theme of conversation. Would he be any happier than he was on the Bothnia? He would break up the choir if he could. Imagine him rushing up to Gabriel, making complaint that the saints and angels are singing of Christ and the resurrection! A man in Boston bought a ticket to a race-course, and by mistake got on a boat going to a camp meeting, where he was among Methodist preachers, singing hymns, talking about the Bible, and speaking of their Christian experience. He came to the captain and said: "Captain, I was never so near perdition in my life. I will give you ten dollars to let me out at the nearest place." Put that gambler in heaven—would he be happy? No, indeed. Good surroundings cannot make bad men happy. Unless there be a taste for spiritual things, spiritual surroundings are not happiness. "Ye must be born again." Those who love whiskey will not find a bar-room even on the back streets of heaven. For all who roll sin as a sweet morsel under their tongues there will be no course of sin at the celestial banquet.—Dixon.

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Coca Cola, a Drug Drink.

(By Mrs. Martha M. Allen.)

Some good people seem to be very much puzzled because the Woman's Christian Temperance Union has for years been opposed to the use of Coca Cola, although it is not an intoxicating beverage. These people do not understand that the W. C. T. U. is seeking to protect the children of its own household, as well as the public generally, from all habit-producing and injurious drugs, whether hidden in beverages called harmless, or used as medicines. Coca Cola until a few years ago contained two harmful drugs, cocaine and caffeine, the former only in very minute quantity. The manufacturers of this drink always maintained that their product did not contain cocaine, but in a suit which the Coca Cola Company brought against the United States government in 1902-3 for a refund of taxes charged upon their product as a patent medicine during the Spanish-American war, government chemists showed the presence of cocaine.

Since that time chemists analyzing coca cola have rarely found cocaine in it. However, the report for 1907 of the North Dakota Pure Food Commissioner says of the examination of this drink, "Gave a reaction for cocaine." The coca cola thus reported was purchased in the fall of 1906 in Atlanta, Ga., where the company has its headquarters. This would seem to indicate that the company's efforts to produce a coca extract without cocaine are not always successful, for the coca cola manufacturers claim that they have found a secret process by which the flavor of the coca leaves will be extracted. It is said upon high authority that this so-called extract is made from the residue left in the manufacture of cocaine.

It may be asked, "Why are coca leaves used, since cocaine is no longer desired as an ingredient of the drink?" It is because without some use of coca the company would lose the right to the trade name Coca Cola.

It is well here to explain that coca leaves, from which cocaine is extracted, bear no relationship whatever to the coca bean from which coca and chocolate are derived. These leaves are obtained from a Peruvian shrub known as Erythroxylon Coca. The fresh leaves, as used in South America, have an exhilarating effect for a time, but medical writers say this is not true of the dried leaves imported to this country. Some people, ignorant of the fact that cocaine is the active principle of coca leaves, are chewing them thinking they are stimulating and strength-giving. All such are in danger of addiction to cocaine, the

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most enslaving and degrading drug yet known to mankind.

The drug which is now the main constituent of coca cola is caffeine. Caffeine is the active principle of the kola (also spelled cola) nut, and is found, too, in tea and coffee. The general sales manager of the Coca Cola Company told me that they get most of their caffeine from tea. With only the flavor of the coca leaves, and with the caffeine taken from tea, how does the company justify its advertising statement: "To the invigorating properties of the coca leaf are added the sustaining qualities of the cola nut?"

The advertisements state that coca cola is no more harmful than tea and coffee. But every intelligent person knows that tea and coffee are injurious to children and weakly persons, and to any one if indulged in immoderately. Yet children and young people not infrequently drink five to ten and even twenty glasses a day of coca cola, and some buy and drink it by the bottle and pitcher.

Has any one ever been injured by coca cola? Many travelers in the South, and people living in the Southern States where this drink is much more commonly used than in the North, have assured me that young people who become addicted to this drink develop nervous disorders and some are wrecked by it. One W. C. T. U. woman of high standing wrote me, "The sanitariums are full of its victims and they are just like drunkards." Newspaper clippings have come to me with notices of boys going insane, and the physicians in attendance said the trouble was caused by cigarettes and coca cola. Some W. C. T. U. women in New York State, who have been making a study of this drink say they see much nervous trouble among those who have become addicted to it. A prominent physician of Washington, D. C., writes me that he thinks coca cola even worse in its effects than beer, which we all know to be injurious. A health officer says, "Many factory girls are spending most of their wages on coca cola."

Mr. Samuel Hopkins Adams, who wrote the "Great American Fraud" series of articles for Col-

lier's Weekly, was sent to Georgia by Collier's to study coca cola. He wrote to me of it as follows: "I reported to Collier's that I am convinced that coca cola does not contain cocaine. But I do most emphatically believe that it produces habit, not so pronounced indeed, as alcohol or morphine addiction, but, nevertheless, baneful and difficult to break. I hear from all parts of the South both by letter and by personal interview of cases where the addict must have his fifteen or twenty glasses of 'dope' (the Southern term for coca cola) per day. I hope most sincerely that your organization will not either explicitly or by implication give coca cola a 'clean bill of health.'"

The Bureau of Chemistry at Washington has examined coca cola and Dr. Wiley says also: "When caffeine is separated from tea or coffee and used as a separate drug it exerts a much more specific action upon the system than when in natural combination. Its general effect is to induce that unhappy state described as nervousness, with deranged digestion and impaired health."

Dr. H. H. Rusby, dean of the College of Pharmacy of Columbia University, New York City, a high authority, says: "Caffeine is a genuine poison, both acute and chronic. Taken in the form of a beverage it tends to the formation of a drug habit, quite as characteristic, though not so effective, as ordinary narcotics. Permanent disorders of the cardiac (heart) function, and of the cerebral (brain) circulation result from its continued use."

The Druggists' Circular for May, 1908, contained a query from a druggist as to a good formula for a kola nut soda syrup. The answer was in part as follows: "There are two kinds of druggists. One kind puts any and every kind of stuff into stock, and passes it out to his customers, young and old, ignorant or learned, foolish or wise, his only desire being to get a profit. The other kind of druggist refuses to stock some things at all. Kola drinks owe their vogue to the caffeine which they contain. Caffeine is a poison which is cumulative in its effects, and an excess of which has not infrequently caused death. We believe you would better be on record as discouraging rather than encouraging the growth of the caffeine habit, especially among young people, who constitute a large part of the soda-water trade."

The London Lancet of January 25, 1908, reports the results of experiments made in Paris with kola given to horses to determine its action in relieving fatigue. It apparently diminished fatigue, but the horses receiving it lost more weight than those to whom it was not given. The experi-

menter said this showed that kola (caffeine) like alcohol, can give the tissue a lash with a whip, but that such energy, artificially produced, was at the expense of the organism. So, when people see the alluring advertisements of caffeine drinks which "relieve fatigue," let them beware of the relief which carries with it injury to the body.

The sales-manager of the Coca Cola Company told me that coca cola was first sold as a patent medicine, but when it passed into its present ownership it was decided to sell it as a beverage.

Will parents be wise when they read this, and warn their children to beware of drug drinks which enslave, and lead to impaired digestion and nervous breakdown? Will religious editors read this and continue to advertise coca cola as a harmless drink?—The Jeffersonian.

The Sunken City.

(Phil. 3:7, 8; I Tim. 6:6.)

There is a legend in England about the sunken city of Is. Two or three places are pointed out as the spot where the city during an earthquake sank out of sight. Tradition says that during a storm the steeples of the churches can be seen in the trough of the sea, and even during a calm the bells of the church steeples still ring out, and they ring the appropriate song or tune for each day. The sunken city still makes music. Has your wealth sunk out of sight? Have things that you prized gone out of view? If you have the spirit that God would have you possess there still comes music from the sunken city of loss, and every steeple that has gone beneath the waves sends out harmonies of hope, of joy, and of peace.

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at prices one-third to one-half less than your dealer asks. Greatest values ever offered.



\$5.95 \$2.98 \$1.89 \$1.98 \$4.98

ALL EXPRESS PREPAID TO YOU

RANDOLPH ROSE OF CHATTANOOGA, TENN.
"ROSE DELIVERS THE GOODS" 825 Chestnut Street

From the Heart of the Oak

**THIS BEAUTIFULLY
CARVED MANTEL Only \$27.50**

Best Mantel for anywhere near the price. Has admirable architectural proportions and is artistic in design.

Will Grace Any Apartment

Specially appropriate for parlors, dining rooms, sitting rooms and reception halls. The full-quartered columns and friezes of the lower and upper shelves give the appearance of a full-quartered mantel. Oak body throughout. Piano finish. Thoroughly seasoned lumber.

Height, 7 feet 8 inches. Top opening, 48 1/2 inches. Mirror, 38 1/2 inches, beveled. Profile, 4 inches. Columns, 4 inches. Price includes tiles for hearth, and facing and plaster, complete, with summer front.

Only a few at the price. You are advised to buy today, or write for catalog.

Southern Mantel & Tile Co., Jackson, Miss.

NOTE—Largest mantel-making establishment in the South. We will gladly make to order any mantel, showing how and where Cortright Metal Shingles are used—and the name of your neighbor using them for years.



CORTRIGHT

CORTRIGHT METAL SHINGLES make a roof that fits. No snow or rain, or wind can drive under them—no fire can reach sheathing or timber—no climatic condition can affect them—no raw places for rust to take hold. Laid in half the time, and no mistake can be made by any competent mechanic. A neat and permanent roof. If you want the best roof money can buy, send for our three free books, showing how and where Cortright Metal Shingles are used—and the name of your neighbor using them for years.

CORTRIGHT METAL ROOFING CO., 54 N. 23d St., Philadelphia

Wintersmith's Chill Tonic

NO CURE, NO PAY.

Oldest and best cure for chills and malarial fevers of all kinds everywhere.

No scenic or other poisons; no injurious effects; not bad to take.

As a general Tonic it builds you up and makes you immune to malaria. Sold by your druggist, 50c and \$1.00.

PUZZLE FREE

Send in this ad, and send front of box in which Wintersmith's Tonic is put up, and we will mail you picture puzzle; latest craze; for adults as well as children. Address: ARTHUR PETER & CO., 6111 N. Street, Louisville, Ky.

GULF & SHIP ISLAND R. R. CO.

To All Ticket Agents:

Commencing Wednesday, August 25, 1909, the Gulf & Ship Island Railroad Company will make the following excursion fares to Gulfport, Miss., continuing through the season until further advised. Tickets good only on Wednesday trains into Gulfport, and returning leaving Gulfport, date of sale. These excursion fares will give all the patrons of the Gulf & Ship Island Railroad Company an opportunity to visit the Coast and enjoy the soft breezes of the Mexican Gulf.

TICKETS:

Form G. Ex. (These tickets good returning as shown above regardless of limit stamped thereon).

FARES

MAIN LINE

From Stations.

Jackson to Star, both inclusive \$2.00

Braxton to Lux, both inclusive 1.50

Hattiesburg, Miss., 1.25

McLaurin to Maxie, inclusive... 1.00

Bond to Howison, inclusive... 75

Saucier, Miss., 65

Lyman, Miss., 35

COLUMBIA DIVISION

Pinola to Boss, both inclusive... \$1.50

Columbia, Miss., 1.25

Hub to Lumberton, inclusive... 1.00

THESE SPECIAL FARES WILL NOT APPLY FROM FLAG STATIONS OR PRIVATE SIDINGS.



What? Next?

What are you going to do when you leave school? WHY not learn Book Keeping, Banking, Shorthand or Telegraphy or prepare to hold a Government job. This College is conducted by practical business men and when we finish with you you can step right into a position. We will help you get it. Write for circular.

American Business College, Inc.,
429 Carondelet Street, New Orleans, La.

FREE DEAFNESS CURE.

A remarkable offer by one of the leading ear specialists in this country, who will send two months' medicine free to prove his ability to cure Deafness, Head Noises, and Catarrh. Address Dr. G. M. Branaman, 1100 Walnut St., Kansas City, Mo.

Mrs. Winslow's Soothing Syrup

Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEething, with PERFECT SUCCESS. IT SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHCEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. Insist on the Food and Drugs Act, June 10th, 1906. Serial Number 1906. AN OLD AND WELL TRIED REMEDY.

Prohibition Still Advancing.

It has been predicted that there would be a reaction from the amazing victories for prohibition in the South last year, and some local successes for license have been gleefully hailed as forerunners of the collapse of the prohibition movement. But the result of the election in South Carolina and the action of the legislature in Alabama, have given the death blow to the hopes of the friends of the saloon. In South Carolina open saloons are not allowed in any part of the State, and one-half the State was already prohibition. Last week the twenty-one counties which still retained the county dispensary system voted on the question of continuing the system. Fifteen counties voted for prohibition outright. This leaves the dispensary in so small a part of the State, that it is thought the legislature next winter will surely adopt a State prohibitory law. The legislature of Alabama on Aug. 13, passed the most stringent prohibitory law ever enacted in any State in this country. By its provisions no liquors can be sold, no advertisement of liquors appear in any paper or upon any billboard, no train may leave a car upon a track that contains it. No place of selling any sort of goods may be called saloon, nor the word saloon used. The presence of an internal revenue license, whether liquor is found or not, is prima facie evidence of guilt and the proprietors may be arrested. Sheriffs are called upon to discover all who secure a license from Uncle Sam, and in peril of his position he must clean out the places on notice and warrant. Any place where there is frequent assembling may be raided on suspicion, and every corporation of whatever kind must promise when charter is issued, to refrain from bringing in liquors of any kind, violation of which will revoke the license automatically. Soft drink stands must not store or keep intoxicants of any kind, possession of any amount being evidence of intent to evade law. Officers of the law are forced to investigate every complaint, solicitors are given ample funds and charged with the duty of prosecuting and must do so or lose place. Grand juries must indict on testimony so good as a revenue license and the sheriff must destroy goods as soon as shown to be contraband.

First Dose Cured.

Permanent relief: "My daughter contracted chills in 1877. No prescription ever gave more than temporary relief, no tonic kept them off. Two bottles of Hughes' Tonic cured her completely. She had no chill after taking the first dose." Sold by Druggists—50c and \$1.00 bottles. Prepared by ROBINSON-PETTET CO., (Incorporated) Louisville.

SUCCESS BEGETS SUCCESS

Less than Four Years as a Legal Reserve Company, Yet in that time climbing to the Top Pinacle of the Southern Life Insurance Companies, is the record of the

State Mutual Life Insurance Company OF ROME, GEORGIA

This phenomenal growth makes clear that the scheme of Mutual Protection is the most popular, in fact, is recognized as the Safest and Soundest Investment in the world today.

HERE IS RECORD OF PAST YEAR'S GROWTH:

	June 30, 1908	June 30, 1909	Amount Gained	Percentage Gained
Admitted Assets	\$1,566,371.10	\$2,337,577.52	\$871,206.42	49 Per Cent.
Legal Reserve	1,440,683.32	2,068,581.97	627,898.65	44 Per Cent.
Net Surplus	81,107.49	204,657.85	123,550.36	152 Per Cent.

All Standard Policies Issued. Write us for full information or call on our nearest representative who will gladly go into details with you in person.

State Mutual Life Insurance COMPANY.

C. R. PORTER
President

Head Office:
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We have arranged with a concern to employ TEN of our students for their SPARE HOURS during the next sixty days. This will enable students to earn a good part of their expenses while attending the best Business College in Mississippi.

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